

heed to the message which we brought to them. It was very reluctantly that we refused Brother Talley's very pressing invitation to remain for the evening service, but the work at home made it necessary that we should return at once, and after a stay in the city of four hours we again turned our face toward Ashland.

Of the size of the church building and parsonage and the original cost of the property it is not needful that we should write. On another page Brother Talley gives a description of the property, the buildings and the lot. We can do no better than simply confirm what he has written. The property is regarded by those who are judges of business transactions as very cheap at the price we are to pay for it. It is located in a part of the city where there is not a very large foreign element, and hence the people are mostly English speaking people which is no small advantage in the establishment of the work we have undertaken in Chicago, where the services are all in English. The building is a good substantial one and in surprisingly good repair; the parsonage needs some repair but not a great deal. On the whole we have secured a splendid church home both for the people and the pastor and his family. The only way to succeed in our cities is to have a property of our own, a church home. It saves expense; it facilitates the work; it establishes confidence; before people unite with us they want to know whether we have come to stay, whether the cause we represent is to be permanently established.

Brother Talley has gathered about him a band of noble, spiritual workers, men and women willing to sacrifice for the Lord Jesus, who is very precious to them. He has given three years of hard work to the cause in the city of Chicago, and they have been three years of noble self-sacrifice. His whole heart, soul and body is in the cause which he represents. If it is so that out of the fulness of the heart the mouth speaketh (and we believe it) then the Chicago mission is in his heart. If you go there to talk anything else but *missions* we are not sure but that you will leave disappointed. If the Brethren church will stand by Brother Talley in the work to which we have called him, our cause in that city will surely gradually gain strength and in a few years there will be built up a congregation of no mean proportions. For the present the one duty of the church toward the Chicago mission is that of loyalty, loyally supporting the pastor in his labors of sacrifice both with our prayers and means. The wise thing to do is to speedily pay off the church debt, or at least so reduce it that a loan for the balance will not make it burdensome.

None of Them Agree

Christianity is a life, not a science. Let theological schools revise their methods accordingly and the result would be a more evangelical ministry. An authoritative system of theology formulated from a book whose avowed and distinctive plan is "line upon line, precept upon precept, here a little, there a little," results in sectarianism and division. There are many authoritative systems of theology, and none of them agree. The Bible is one book. To discover the unity and continuity of God's plan is essential to a clear understanding of the Bible, but no system wrought out of it should be given more authority over man's con-

sciences than merely a human product is entitled to. To transform the theological seminaries into great training schools from which to turn out effective speakers, workers and organizers would be a distinct gain to the effective evangelical energy of the church.

The Supernatural

Unto this day all claimed manifestations of the supernatural have for the most part been confined to quacks, so-called mediums, and other more or less conscious deceivers in the mysterious regions of occult science.

Doubtless centuries before the witch of Endor deceived Saul with a dressed up ghost of Samuel, and certainly since then, these people have profited by human credulity, and that perverse mind which is not satisfied with the analogies of reason and the light of revelation concerning the spirit world.

Even today, in the full glare of our modern life, supposed to be so unfriendly to superstition, thousands of men and women, some of them educated and intelligent, pin their faith to seances, listen with awe to the foolish gibberish of supposed ghosts, and endeavor to discover the secrets of immortality while living in open disregard of its inexorable laws.

One cannot help thinking that the perseverance of these people, in spite of many exposures of fraud, has for a basis the desire to find a door to the future life which is not barred by the moral credentials that the Bible demands.

Not long since one of our most celebrated authors published a dramatic story in a leading magazine in which a certain Dr. Thorne, good physician and honest man, but a sceptic concerning God and the future life, is, upon his sudden demise, actually introduced into heaven, handicapped only with ignorance, which several better informed spirits immediately proceed to enlighten. The doctor seems willing enough to learn, and rapidly becomes assimilated to the beautiful immortality which during his earthly existence he scouted as a superstition that science had utterly routed.

If the widespread disobedience of the laws of life had no deeper, no more serious explanation than that of ignorance, the experience of Dr. Thorne might be not very far from the truth; but the Bible teaches us, and reason confirms the fact, that the basis of sin is more often perversity than ignorance, and of the two, perversity is by a very great difference the more fundamental and difficult proposition.

Ignorance is not an insuperable obstacle to immortality, for in the first place it may be enlightened, and in the second place we may be saved in spite of it. If this were not true, how many would be saved? But perversity is a disease of the will, and consequently a disease of the character, so serious that humanly speaking it forms an insuperable obstacle to the religious life; and one half of the theological world holds that it is an obstacle which God himself is not able to remove.

For a number of years past the claims of spiritualism have been subjected to the severest scientific tests, with the final result that the most impartial culture has pronounced a verdict of not proven, or that nothing more is proven than the interesting tricks of telepathy and hypnotism. In the